

Reflections on Kellogg's View of the Loud Cry in His 1893 Talks

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Dr. Kellogg gave 8 presentations on medical missionary work at the 1893 GC Session. He addressed the issue of the Loud Cry in his 5th and 6th talks, "Special Light About Medical Missionary Work," Parts 1 and 2 (all bolded emphases below are supplied). In the paradigm considered in the table in the document entitled "Gospel and Law in Loud Cry and Medical Missionary Work," we considered evidence that the Gospel and the Law must go hand in hand, but that for us sinners, the gospel message is what *leads* to conversion, *before* any possibility exists of us living in harmony with the law. This basic order is what John addressed in 1 John 4:19:

We love him, because he first loved us.

The revelation of His love for us through Jesus Christ (*gospel*) is what gives us the ability and motive to respond in kind, to love Him and others, rather than ourselves (*law*).

When we consider the Loud Cry as the final presentation of the gospel, we have to ask what is the role of preaching and teaching in giving this message? And what is the role of benevolent work in giving this message? While they are somewhat distinct, can we see the same order as noted above?

These are the issues Kellogg grappled with. In considering his first references to the Loud Cry, we note confusion over the order, especially his use of the words "begin" and "first."

Now, can we expect "**the loud cry**" to begin while we are so neglectful of the needy around us? ... We need not expect that **the loud cry** will begin until we do what the Lord wants us to do.

Voice—"The loud cry has already begun."

Dr. Kellogg—We ought to be able to show that we are doing what the Lord says should be done first.

Voice—"It has begun."

Dr. Kellogg—Then we shall see this work that the Lord tells us must be done, begin right away. ["Amen."]

His insistence on "begin" and "first" refutes the root. However, his last statement is true. If the gospel message has gone forth as designed and done its work of lifting up Jesus and transforming hearts, *then "this work that the Lord tells us must be done" will follow--it will "begin right away."* But there does not seem to be clarity that "this work" and the fact that it has to "begin" is not the beginning of the Loud Cry. It will be the *swelling* of the Loud Cry, but that work cannot capture the hearts of a critical mass of God's people, or be done in the right motive, or be maintained in the long run, without the love that constrains, that Paul unwrapped in 2 Cor. 5--explicitly, firmly, and eternally based on what Jesus has already done for all.

Kellogg's next comments are correct--

How can we expect **the loud cry** to go until we live up to all the light the Lord has given us? How can we expect any special manifestation before the world until we take hold of the light that has been shining on our pathway for more than thirty years? I don't think **the loud cry** will ever go until our widows and orphans are properly taken care of, and until we are doing something more than simply to make a propaganda of our peculiar tenets of faith.

Notice carefully his more appropriate verb here, now not "begin" but "go." Those who just love to talk and preach as Jesus did, with no going about doing good as He also did, are preventing the Loud Cry from "going." They like the talk but not the walk. They actually destroy the power of the word by not living it.

Kellogg then reverted to his error of "begin" again with the verb "start"--

The Lord may be ready to start **the loud cry**, but we are not ready; we have not done our part, and the Lord is waiting for us to do something in the direction of good works.

See EGW's RH article July 21, 1896 "Why the Lord Waits." Kellogg was correct in saying the "Lord is waiting," but the error was that He was "waiting" and "ready to *start* the loud cry"--when He had already started it! Read carefully that RH article. God cannot *empower* (in contrast to *begin*) the circuit with "an outpouring of his Spirit without measure" until His people throw themselves into a whole-life commitment "to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ." (RH, July 21, 1896 par. 2) But again, that *only* flows out of having seen and continuing to behold the matchless charms of Jesus. The

history clearly shows that "the righteousness of Jesus Christ" had *already* begun to be unwrapped before their astonished eyes, and He had been manifestly exalted before them, and in them. The enormity of His gift to them had *already* begun to be preached. That was the beginning of the Loud Cry. What He was waiting for was for them to reflect that to others. *And I feel strongly that as they do that, they will never take their eyes off His gift, As they engage in "exploits" for Him, He will ever be on their lips. People will see Him not them, for they will deflect any attention toward them (individually or corporately) to Jesus Christ--He alone will be exalted. They will ever sense and confess their sinfulness, just as Paul and others did (see AA 561.1&2.)*

Kellogg latter addressed where he got the "first in order" idea--

... **the loud cry** cannot go till this work is done that he has commanded us to do; for that comes first in order, as you will see by reading Isaiah 58. How can we expect the Lord is going to use us in the work of illuminating the whole world, when we cannot even show that we are as good as others even in matters of common humanity?

Here he was more precise, in not saying "cannot start till," but "cannot go till." I believe this reflects the same ideas EGW was addressing in the above-mentioned article. So the sequence seen should be this: (1) the Loud Cry begins by the revelation of the righteousness of Christ, the gospel message of what He has done; (2) those receiving the message become transformed, converted; (3) God then simply says, "Give what you have been given," and He waits. The practical cleansing of selfishness then unfolds if they embrace the giving, learning how to bless others in word and deed. (4) Then God can pour out His Spirit "without measure" and the Loud Cry goes with supernatural power.

Later Kellogg confessed his confusion again--

Now I don't know whether **the loud cry** is begun or not. I do not think that is the most important thing for us to know. I think the most important thing for us to know is, whether we are obeying God doing all that the Lord has instructed us that we ought to do. If we are doing that, then, when **the loud cry** does come, we will know it, and we will have a part in it.

His weakness in failing to confess the beginning of the Loud Cry revealed unbelief in the explicit statement of EGW made the previous fall (if he had access to it at that point). His honest confession, "I don't know"-- "begun or not"-- showed his grasp of the significance of what had *already* begun was woefully lacking. A very interesting question is whether the pamphlet entitled "Appeal and Suggestions to Conference Officers" published 1893 (now designated PH002--pamphlet #2) was already available and whether Kellogg had read this. In the last letter (written 11/23/1892) in that 28-page pamphlet EGW made this staggeringly important statement that should have given Kellogg a pause in his "I don't know" and "the most important thing" statements, had he read it: "The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity." (PH002 25.2). *The day before that was written* the RH article published EGW's statement, "the loud cry of the third angel has already begun in the revelation of the righteousness of Christ." (RH, November 22, 1892 par. 7).

Kellogg's failure to see that the foundation of salvation "is the most important thing for us to know" actually undermined the whole of his benevolent work. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). And failing to make Jesus the "chief corner" (Eph. 2:20), turned the emphasis (note "the most important thing") from what Jesus had done (is doing and will do), to what we do--"whether we are obeying God", "we are doing that." Thus he casts the Loud Cry as only what comes after we do something, even something "the Lord has instructed." There is no way we can do (in the right motive, for the long haul) what God tells us to do, except as we are constrained by the motive power of what He *has done*. When we do that, when we build on the foundation, then and only then can what follows be true. Kellogg in essence repudiates his uncertainty by casting the Loud Cry all future--"when the loud cry does come." This again denies the significance of the past. EGW in making both statements--affirming the past, and holding out for the fullness in the future, alone adequately pictures the circuit dynamic.

It is of interest, that if we were to insert, to help Kellogg, the word "fully" and make his phrase "when the loud cry does fully come," and read what he said next, we actually have a positive observation, the negative of which EGW would pen some 4 years later. ("Latter rain" and "loud cry" are related phrases in her writings, distinguishable but inseparable, as the Spirit in the "latter rain" empowers the message of "the loud cry." See for example EW 85.3; 271.2; 1T 353.3.) Notice, however, her repeated process words, especially the tenses

employed, the past and the future. Don't forget the implied background to the Acts 1 & 2 experiences, which would be especially Luke 22-24 (which she touches on in explicit ways in 1888 pp. 26, 27).--

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. {RH, March 2, 1897 par. 4}

Kellogg reverted to an insistent future beginning later in his talks--

If we want **the loud cry** to begin, brethren, that [Isa. 58:10] is the place where it is going to begin. **The loud cry** is going to begin with our doing the things that the Lord in this chapter says come *before the loud cry*.

He continued this insistence on how it "begins" when other things are done "first," even in the face of further questioning from his listeners, in these 3 extracts--

Ques.—"Don't you think **the loud cry** has commenced?"

Ans.—I don't know. I am presenting this subject of medical missionary work from my standpoint. There is everything to indicate that the Lord is anxious to have **the loud cry** begin to sound, but he says these things referred to in Isaiah 58 must first be done, and so far, the things that have been done in this direction have been done by other people, not by us.

...

So we must do these works that are mentioned here, and then our light shall rise in obscurity, the Lord will hear us, and the world will begin to hear us, and **the loud cry** will begin.

...

Now if we expect that our light is going to shine, and that **the loud cry** is going to begin, and that this people is going to begin it—that we are going to be the instruments through which the Lord is going to do this wonderful work we ought to begin to let our light shine by our good works pretty soon.

To declare "the Lord is anxious to have the loud cry begin to sound" when He had already begun it, is in danger of blaming Him for the lack of *continuing* the message in power, when it was the unbelief of those hearing what was actually the beginning that prevented the full outpouring. Two years later, EGW would again make the beginning explicitly clear in a letter to the GC president, and this was published the following year in a 64-page pamphlet "Special Testimony to Battle Creek Church" (now PH154, pamphlet #154).

The Lord in his great mercy sent a most precious message to his people through Elders Waggoner and Jones. ... This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of his Spirit in a large measure. {PH154 35.2}

Kellogg next addressed Jones' statements on the Loud Cry. It should be noted that A. T. Jones at the same General Conference Session used "loud cry" in 36 paragraphs. See especially February 6, 167.10 & 11; February 7, 183.4 (noted below); February 13, 243.1; February 23 359.2. (Kellogg's italicized emphasis is preserved.)

Brother Jones may be right in thinking that the time has come for **the loud cry** to begin; but if **the loud cry** has been begun by our people, it must be because we have just begun to do a little in the way of letting our light shine. But we have done so little in that way that it seems to me that before **the loud cry**

will make any great noise in the world, we will have to let our light shine a great deal brighter than we have ever yet done, because the works come *first*.

Note Kellogg's continued insistence on "the works come *first*" "before the loud cry will make any great noise in the world," and his faulty causal observation that "if the loud cry has been begun by our people, it must be because we have just begun to do a little in the way of letting our light shine." His statement focuses on the human, not as the *response* to God's work in sending the beginning of the Loud Cry but as the *cause* of the Loud Cry. Kellogg only admitted that Jones thought "that the time has come for the loud cry to begin." Jones emphasized not that the Loud Cry was "to begin" but "has already begun," and explicitly asked, "when did that message ... begin," with the answer a precise "four" years before. Jones made these observation 5 days earlier than Kellogg's, *and he clearly referenced what EGW had written the previous fall, in agreement with Joel 2:23* (bolded emphasis supplied).

You remember the other evening when I was reading that second chapter of Joel, that one of the brethren, when I had read that 23rd verse, - Brother Corliss - called attention to the margin. Do you remember that? And I said we would have use for the margin at another time. Now all of you turn and read that margin. The 23rd verse says: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain, moderately." What is the margin? "A teacher of righteousness." He hath given you "a teacher of righteousness." How? "According to righteousness." "And he will cause to come down for you the rain;" then what will that be? When he gave the former rain, what was it? "A teacher of righteousness." And when he gives the latter rain what will it be? "A teacher of righteousness." How? "According to righteousness." **Then is not that just what the testimony has told us in that article that has been read to you several times? "The loud cry of the third angel," the latter rain has already begun, "in the message of the righteousness of Christ."** Is not that what Joel told us long ago? Has not our eye been held that we did not see? Did not we need the anointing? Brethren, what in the world do we need so much as that? How glad we ought to be that God sends his own Spirit in the prophets to show us, when we did not see! How infinitely glad we ought to be for that!

Well then the latter rain - **the loud cry** - according to the testimony, and according to the Scripture, is "the teaching of righteousness," and "according to righteousness," too. Now brethren, when did that message of the righteousness of Christ, begin with us as a people? [One or two in the audience: "Three or four years ago."] Which was it, three? or four? [Congregation: "Four."] Yes, four. Where was it? [Congregation: "Minneapolis."] What then did the brethren reject at Minneapolis? [Some in the Congregation: "**The loud cry**."] What is that message of righteousness? The Testimony has told us what it is; **the loud cry** - the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain - **the loud cry** of the third angel's message.

Brethren, isn't it too bad? Of course the brethren did not know they were doing this, but the Spirit of the Lord was there to tell them they were doing it, was it not? But when they were rejecting **the loud cry**, "the teaching of righteousness," and then the Spirit of the Lord, by his prophet, stood there and told us what they were doing, - what then? Oh, then they simply set this prophet aside with all the rest. That was the next thing. Brethren, it is time to think of these things. It is time to think soberly, to think carefully. {February 7, 1893 N/A, GCDB 183.4-6}

Kellogg's concluding comments in the talk last referenced are by themselves much more balanced, in line with the "Why the Lord Waits" article, using the verb "give" and "sound" rather than "begin."

How is **the loud cry** going to be given through us, when a large part of the denomination are thirty years behind time, and sounding a note altogether out of tune? We must do the work which the Lord has told us to do, and which we have left undone. We must do our duty in relation to health principles and benevolence in connection with other questions. We must heed the light and accept the whole truth before we can expect the Lord to sound **the loud cry** through us.

In his 6th talk, he referred again to the Loud Cry, but appeared to have seen it and the Third Angel's Message as talk and not action. (Italicized emphasis is in the original.)

The fact that our people may be giving **the loud cry** and the third angel's message does not make any difference as to our individual characters. We must be tried by our individual works. We are told, "You should cultivate benevolence, which will bring you more into harmony with the Spirit of Christ in his disinterested benevolence." *Ibid.* [4T56.1]

Now that is a work that we can do for ourselves; we do not need to wait for the Lord to do this work for us, for he is trying to do it now in each of us. We ought not to sit down and wait for God to do something that we ourselves can do. You say, "We cannot do anything of ourselves," but we can; because God has given us a will by means of which we can choose to obey the promptings of the Spirit of Christ. If we could not do *anything* for ourselves, we could not respond to the impulses which Christ gives us, by which he is drawing us to himself. God has given us a free will, and if we control our wills, we may work out the things which God puts into our hearts to do.

Regarding the work of benevolence, Kellogg acknowledged that God "is trying to do it now in each of us," and he states it springs from "the promptings of the Spirit of Christ," "the promptings which Christ gives us, by which he is drawing us to himself." The questions are whether these promptings in a significant way come through these very messages, and what is the role they play in how the selfish heart is prompted and transformed to embrace benevolence? Should it not be clear from our history that the very message that Kellogg saw as divorced from "our individual characters," when received and believed, result in a transformed people? (See for example 1888 1339.3.) The issue then is not simply "get to work" but rather "believe the gospel." It is a heart work that is needed, which alone will genuinely solve the lack of outward benevolent acts. Without the heart change, via the "deep movings" of the Spirit brought through the messages (1888 1210.2; Kellogg appeared to reject this as "very exciting and sensational"; *Manuscripts and Memories of Minneapolis*, p. 264.2), the works will be tainted with and feed into self-exaltation. Perhaps this is why EGW wrote him the previous October the following wholistic thoughts:

The character of Christianity is intensely practical. It adapts itself to every circumstance of actual life, and fits in with everyday trials in sympathy, and carries with it the divine credentials. Great truths are brought into immediate contact with that which are regarded by finite man as "little things." On one side is supplied the motive for purity and holiness, while on the other is furnished the grand, noble, principles for the regulation of the conduct and the well balanced character of a Christian. (19MR 91.2)

Kellogg continued to emphasize the importance of the details of law-keeping God so graciously gave us, and how neglecting and violating them is incompatible with the Loud Cry.

Thirty years ago, the Lord gave us a symmetrical system of truth so that we might keep ourselves in health, and be thoroughly furnished unto all good works. If we really believe the Lord is going to use us in doing the great work that he has to do in this world, we ought to be hurrying very fast to catch up, for we are fearfully behind. Certainly the Lord is not going to do this work through us, while we go on ignoring the instruction that he has been giving us during so many years. We must not imagine that we are going to sound **the loud cry** while we are ignoring these important truths. The Lord has been giving us these truths that we may make preparation for what is before us. Instead of that, we have been going back into Egypt for years and years.

Now listen again:

"When the advocates of the law of God [that means us] plant their feet firmly upon its principles, showing that they are not merely loyal in name, but loyal at heart, carrying out in their daily lives the spirit of God's commandments [that is the same as what is said of the good Samaritan], and exercising true benevolence to man [that does not mean to do a little for a man in order that we may present some of our denominational views. We should begin to do good, because we love Christ], then will they have moral power to move the world." {4T 58.1}

We shall never have the moral power to move the world, we shall never see **the loud cry**, nor make the third angel's message go to any great extent—we will never see it go so as to move the world, at least—until we carry out these truths in our daily lives.

... The fact that we do not do this work turns people away from the truth. How can we expect to see **the "loud cry"** drawing people to the truth, when our actions are such as to drive them away from the truth?

"Let the world see that we are not selfishly narrowed up to our own exclusive interests and religious joys, but that we are liberal, and desire them to share our blessings and privileges, through the sanctification of the truth. Let them see that the religion which we profess does not close up nor freeze over the avenues to the soul, making us unsympathizing and exacting. Let all who profess to have found Christ, minister as he did to the benefit of man, cherishing a spirit of wise benevolence. [Now that is pretty large.] We shall then see many souls following the light that shines from our precept and example." {4T 59.1}

Now **the loud cry** will not go until we do this. It is as plain as anything can be that the great development of this work is not going to take place until our light shines—until we let our light shine by our good works.

In these issues we are dealing with the circuit of beneficence--where does a circuit begin? We must come to face the power that was in the *beginning* of the Loud Cry, and recognize that the lack of a faith response to that message is what perpetuates a Laodicean condition. For the Loud Cry's beginning encompassed a sounding of the Laodicean message (1888 1051.1 & 1052.2). Kellogg rightfully recognized a lack of benevolence and law keeping, but missed seeing the unbelief in the gospel messages as the very reason for this lack. He never once used the word "unbelief" in his talks. He did not see the problem or the solution as one of faith--dead faith versus living faith. His solution was works oriented. In his 6th talk he plainly tried to extract this from EGW.

Now here is another Testimony which was given in 1871—twenty-two years ago (Vol. II, p. 684):

"You profess to believe that we are living in the last days, and that we are giving the warning, testing, message to the world; do you show this by your works?" {2T 684.1}

How? By your faith or by your teaching?—No; by works.

The Scriptural paradigm should never be missed. If benevolence and other forms of law-keeping are lacking, *living faith is lacking*. "Every person will live out all the faith he has." (1T 195.2). So then what increases faith? The heart is transformed by hearing the word of faith (Rom. 10:8, 17; compare 1888 728.2), unless unbelief blocks that response. The transformed heart begins to give what it was given, and faith increases even more. So the solution does not *begin* with a "get to work." It begins and is nurtured by a "behold the Lamb."

In brief summary, consider now two sets of observations based on the time element :

" <i>Has Been</i> " -- " <i>Now</i> " -- " <i>Already</i> "	" <i>Waiting</i> " -- " <i>Will not come Until</i> "
--the righteousness of Christ	--people by their lives reflecting the righteousness of Christ
--the story of His faith and love, manifested in His self-giving live, all the way through the cross	--witnesses who are manifesting His faith and love in their self-giving lives
--His life of being the great Medical Missionary	--God's people going about as Jesus did, "doing good," being practical medical missionaries
--He has fulfilled all righteousness	--this ministry has no creature merit as it is only a response to His complete righteousness
--as this message is preached by hearts the Spirit is able to use, the light shines from Jesus: He is the light of the world	--these deeds of mercy are motivated by the gospel, and all credit goes to Jesus: His people are the light of the world
--this leads to transformed hearts, conversions	--the transformed and converted hearts show the principle of selflessness in practical ways
--this is done largely by what the Bible calls "preaching"	--this is done largely by what the Bible calls "doing good"
--this is what Jones and Waggoner (along with EGW and others) were presenting	--this is what Kellogg (along with EGW) was emphasizing
--the Gospel (preached)	--the Law (lived)
--the prerequisites, the great Source of all, the great Giver	--the consequences, giving what He gave

It should be obvious that one dimension above does not negate the other. But it should also be clear why one can be present without the other, as the process was just beginning, the circuit was just beginning to move as

designed. It had to start somewhere, and of course it starts with Him, with the great Source, the great Giver--the message of who He is and what He has done.

Some personalities gravitate to one or the other, but *they both must go hand-in-hand*, with the gospel of what Jesus has done initiating and empowering the whole, and the law-in-life demonstrating that it is not just talk but life.

It appears that Kellogg did not appreciate as he should have the gospel root. His conversion was genuine (SpTB06 29.1), but we don't believe in once-converted-always-converted. His road to self-exaltation (11MR 310.3) and bitterness (SpTB07 60.3) was possible only by taking his eyes off Jesus as revealed in the Gospel.

Historically, Kellogg responded to the opposition he faced in health reform (ministers opposed it) and medical missionary work, by "irritation" and "retaliation" leading to self-exaltation, which destroyed both his reform and his work (GCB, April 6, 1903 par. 24). Jones and Waggoner in failing to go on in being sanctified by the truth they preached (see for example 11MR 209.3; TSB 199.2-201.4), fell into self-justification and self-exaltation, and joined Kellogg. And Satan was the only winner, in the sense of finishing the work of the Loud Cry which had begun.